Him in whom we live and move and breathe and have our being and from whom proceeds every good and perfect gift; and as out of this strong affection we not only obey but also honour the commandments of our parents, so wills He that we should obey and honour the commandments of our "Supreme Father. As we love a friend who took us by the hand in youth and helped us step by step, up the hill of life and found for our feet a room to rest in and for our hands an occupation to work at, so God wishes to be loved for having taken us up and compassed us from the first moment of life and found us favour in the sight of men. As we revere a teacher of wisdom, who nursed our opening mind and fed it with knowledge and foresight until the way of truth and peacefulness lay disclosed before us, so God wishes to be revered for giving our soul all the faculties of knowledge and for nurturing all the hidden truths which those faculties reveal. In fact, there is not a single truly human attachment by which the sons of men are bound together, which does not bind us more strongly and more personally to God. There lies the foundation of all generous and noble sentiments

towards God—of all loving, dutiful, reverential conduct
towards Him within our minds and in our out-ward walk
and conversation.

This moral relation of man to God is not one-sided, but
universal, ubiquitous, not moon-like appearing at intervals
but sun-like, forming the source, seen or unseen, of all our
light and heat. Strong or weak as may be its influence
on us as individuals, this sacred relationship is the greatest
thing with which we have to deal from the cradle to the
grave. And this holds good whether we give ourselves
up to it or reject it.

When man apprehends God as powerful, wise and good,
as possessed of will, reason and righteousness, obviously,
he thinks of Him as bearing some likeness to himself,
as having in an infinite or perfect measure qualities which